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NOTES OF THE WEEK.

OF the meetings of the British and Foreign Unitarian Association, and the Sunday School Association, held in Liverpool on Thursday and Friday, we hope to publish a full report next week.

A BOOK lies before us, of which we can read not a single word. It begins, as we surmise, in Oriental fashion, on the last page, and is a translation into Urdu of Armstrong's "God and the Soul." We are assured by Professor Chatterjee of Allahabad, that the translation has been excellently done, and that the book will be read with deep interest by educated Moham-medans in India. It has been published with the help of a grant from the British and Foreign Unitarian Association.

THE first of M. Paul Sabatier's lectures at the Passmore Edwards Settlement, Tavistock-place, W.C., is to be given on Tuesday next, at 3.30, two other lectures to follow on March 3 and 10. The lectures, it will be remembered, are to be on the "Roman Catholic Liberal or 'Modernist' Movement," and will be delivered in French. The tickets for the course, which are half a guinea, are to be had from the Warden at the Settlement. We are glad to hear that M. Sabatier is also to give a lecture at Manchester College, Oxford.

THE *Contemporary* has this month two statements on the Education question from opposite points of view, the Bishop of Southwark stating the High Churchman's position, and Sir George White the

position of the Nonconformist, who holds that "all elementary schools receiving public money must be State schools; such schools must be free, and sufficient accommodation must be provided within a reasonable distance of every child of school age. (2) Every State school must be under elective local control of a representative character, and, by preference, elected by direct vote. (3) All teachers in these schools, being employed by the State, are civil servants, and must, therefore, be free from any denominational tests, as also must be the managers. (4) No Secondary School Training College, Hostel, or institution of a sectarian character should be subsidised from public funds." The two statements do not promise peace over the Government's coming Education Bill.

IN this month's *Albany Review* we would call special attention to Mr. C. F. G. Masterman's article on "Causes and Cures of Poverty," and Professor Bradley's lecture on "Shelley's View of Poetry." "The moral virtue of Shelley's Poetry," says Professor Bradley in conclusion, "lay, not in his doctrines about the past and future of man, but in an intuition, which was the substance of his soul, of the unique value of love. In the end, for him, the truest name of that perfection called Intellectual Beauty, Liberty, Spirit of Nature, is Love. Whatever in the world has any worth is an expression of Love. Love sometimes talks. Love talking musically is poetry."

WRITING in the *Nineteenth Century and After* this month Mr. J. G. Hutchinson offers "a workman's view" of the question "Can the Working Classes Save." He believes they can, and that through co-operation much might be done to increase their independence. Here is another point. "Were but a tithe of the £110,000,000 per annum which is said to be the workman's share in the annual drink bill saved and used in the provision of more food, more adequate clothing, and better housing, it would at one stroke solve not only the question of work and wages for the masses, but also that of their physical and moral deterioration. And this reform the working classes can accomplish if they will."

DR. JOHN HUNTER recently addressed the "Clarion Scouts," and took as his subject, "Children of the State: the Future Citizens." He animadverted strongly on the present system of property in land, which led to overcrowding with all its attendant moral dangers. Character was the supreme end of all training, and

the principles of morality were the foundation of character. He singled out the growing regard for the welfare of the child as one of the most practical issues of the religion of Jesus. To save the children was to save society.

DR. HUNTER is trying an interesting experiment at Trinity Church, Glasgow. The Church is to be open daily, for prayer and meditation, from 1.30 to 4.30. In his monthly magazine, he thus explains and justifies the venture:—"It is a pity that our ecclesiastical buildings should be closed for six days in the week, and have no vital connection with the world about them save for two or three hours on Sunday. In my wanderings in other lands I am always delighted to find church doors open, and have often found the moments to be helpful which I have spent in silent sanctuaries and before quiet altars. We who dwell in these Northern parts are not much disposed to make much use of our churches for private worship, or, indeed, for any other worshipful purpose than that of hearing sermons, but there is no wise and sound reason why we should not follow a practice which has commended itself to devout people in many lands and ages. It is, of course, not for ourselves alone we open the church, but for the people of the neighbourhood and all wayfarers who may be moved to avail themselves now and again of its hallowing influence."

CONSIDERABLE regret has been expressed in religious circles at the enforced retirement, through ill-health, of the Rev. Thomas Spurgeon, from the pastorate of the Metropolitan Tabernacle. Mr. Spurgeon has been delicate from childhood. For many years he had to reside in the Antipodes. But, in spite of an ever-present sense of physical weakness, he has for some years held bravely to the post made historic in the religious life of the Metropolis by his father. From a report in the *Daily News*, it appears that the much discussed question of Mr. Spurgeon's successor does not arise, because Pastor Archibald Brown, who has been co-pastor with him for nearly a year, naturally retains his position, and the only concern as to the future of the pastorate is whether Mr. Brown will feel equal, without assistance to the weight of the whole burden of the Tabernacle, and its associated institutions.

A LITTLE Methodist chapel near to Chinley, in Derbyshire, is famous for its slab-stone in memory of Grace Bennett, known to all readers of Wesley's biography as Grace Murray. It is said that after

having stood in much the same condition for about two hundred years, the chapel has at length become unsafe, and is at present closed for repairs.

MR. and MRS. BARROW CADBURY have been impressed by the need of some place near Birmingham, where school parties and similar "treats" may be held in a satisfactory manner. Mr. Cadbury has accordingly made known his wish to dedicate his old home "Uffculme," with its beautiful grounds (adjoining Highbury, the residence of Mr. Joseph Chamberlain), for the purpose, and to equip the house as an adult school hostel and guest house for visitors to conferences and similar gatherings. The grounds are to be kept for the parties to whom they are from time to time granted, not thrown open to the public. Many other towns would find such a benefaction as this of very great use for its school parties, which often have to be held under far less satisfactory and more expensive conditions.

MISS KATE M. WARREN'S "A Treasury of English Literature," which was reviewed in these columns some weeks back, has been re-issued in six volumes at one shilling each, which may be purchased separately. The volumes have the following sub-titles: (1) "Old English—700 to 1200"; (2) "1200 to Age of Elizabeth"; (3) "Elizabethan Literature"; (4) "Bacon to Milton"; (5) "Waller to Addison"; (6) "Johnson to Burns." The size is small quarto, the paper is exceptionally good, and the binding in red cloth is capital. Each volume contains Dr. Stopford Brooke's splendid introduction, Miss Warren's first preface, and a short special preface, and is a really marvellous shilling's worth.

THE Watchers' Committee of the Royal Society for the Protection of Birds, appears to be doing good work in protecting the breeding ground of rare species of birds. Paid watchers are stationed in various places, especially in the spring season, to protect the birds and their eggs from collectors who, "under the name of British ornithologists are among the worst enemies with which British ornithology has to reckon, because it is their ceaseless endeavour to obtain rare 'British taken' eggs and birds." We quote from an appeal issued by the Society, and we are glad to notice that "the results of the past five years' work are so encouraging and satisfactory that the Society can point to birds, once on the verge of extinction, now either greatly raised in numbers, or at any rate spared to the British list." It is surely a perverted "love of nature" which leads men to seek out the rarest and most interesting species, whether of animals or flowers in order to destroy them.

THERE is in Nature just as much, or as little, as the soul of each can see in her. And in order to see, the soul must have been trained for it both by habitual converse with the outward world, and also by converse with other regions of being, with other teachers. For other teachers are not less necessary than the beauty which lies in the face of Nature.—*J. C. Shairp.*

THE SUSTENTATION FUND.

ANNUAL MEETING.

THE twenty-fifth annual general meeting of the contributors and friends of the Sustentation Fund for the Augmentation of Ministers' Stipends was held at Dr. Williams' Library, Gordon-square, London, on Wednesday, Feb. 12, the Rev. Dr. J. Estlin Carpenter in the chair. There were also present the Right Hon. W. Kenrick, Mr. David Martineau, Mr. Edward J. Blake, Mr. W. Byng Kenrick, the Rev. C. C. Coe, the Rev. J. Harwood, Mr. Edgar Chatfield Clarke (treasurer) and Mr. Frank Preston (hon. secretary).

Mr. Preston read the report as follows:—

REPORT.

In presenting their annual report to the donors and subscribers to the Sustentation Fund, the managers record with profound regret the death of the late senior secretary, Mr. A. W. Worthington, B.A., J.P., on June 24, 1907.

Together with the Rev. S. A. Steinthal and the late Mr. Harry Rawson, Mr. Worthington had been identified with the Fund from its origin at the first meeting of the National Conference in Liverpool in 1882, and he had watched over its interests with unwearied care for four-and-twenty years.

He brought to its administrations many gifts. He sympathised alike with the ministers and the congregations of the Free Churches for whose benefit the Fund was designed. With a large personal knowledge of their wants and difficulties he combined an exact business method and a minute acquaintance with the details of correspondence and procedure. Always steadfast in his adhesion to the fundamental principles of the constitution of the Fund, he sought to extend its operations as widely as opportunity allowed. No demands could exhaust his invariable courtesy and patience. Even when health began to fail he still maintained his assiduous labours till the active hand could write no more. In many homes where burdens have been lightened by the benefits of the Fund he will long be held in affectionate remembrance. With grateful commemoration of his devoted services to the Fund, and at the same time as the expression of their own sense of loss, the managers, in June last, adopted the following resolution in the spirit of which they feel sure the donors and subscribers will concur:—

"That this meeting of the managers of the Sustentation Fund for the Augmentation of Ministers' Stipends has heard with the deepest regret of the death of Mr. Alfred William Worthington, an honorary secretary of the Fund since its foundation, and to whom the Fund is under the greatest obligation for his devoted attention to its interests. The managers desire to express their sincere sympathy with his family, and to place on record their deep sense of the loss sustained by this and many other institutions in his death."

The managers have further to record, with the deepest regret, the sudden and unexpected death of Mr. Charles W. Jones, J.P., of Liverpool, on January 23. It is not necessary here to dwell on his great services to the cause of humanity and his deep interest in all matters connected with the liberal faith, in which he was brought up.

Always ready to assist any cause which had for its object the welfare of our ministry, he not only contributed generously, as an original donor and an annual subscriber to the Sustentation Fund, but for the first ten years of the Fund's existence he acted as one of the managers.

Mr. Jones was also appointed one of the trustees of the Fund in 1884, and continued to act in that capacity up to the time of his death. His sound business judgment was ever at the disposal of the treasurer and his fellow-trustees, and contributed largely to the present satisfactory state of the investments of the Fund.

As there are still three remaining trustees of the Fund it has not been thought necessary to immediately fill up the vacancy caused by Mr. Jones's lamented death.

There has, at times, been a doubt in the minds of the managers whether the grants made from this Fund have not in some cases had a tendency to make congregations feel a lessened sense of responsibility for providing an adequate stipend for their minister. Renewed inquiries have been recently instituted at the suggestion of Mr. Dendy, and, as a consequence, the following resolution was unanimously adopted at the managers' meeting in June last, and ordered to be communicated to the treasurers of all the assisted congregations when the September half-yearly payments were made:—

"That in forwarding the next payment of grants, notice be given to all congregations that the board will, at its next meeting, seriously consider the propriety of making any further grant in the case of each congregation which now contributes less towards the stipend of its minister than it did at the time when it first received a grant from the Fund."

Many interesting replies have been received, and the information so obtained will be tabulated and receive the consideration of the Managers when the applications for grants are again considered next June.

The Managers have, as usual received many letters expressing the thanks of congregations and ministers for the aid granted by the Fund, which appears to be as much needed as at any previous time.

The expenditure has been somewhat lessened owing to the pulpits of several congregations, which would probably have received a grant, had they applied, being temporarily vacant; on the other hand new grants have been made to the congregations at Ringwood, Aberdare (Highland-place), and Gellionen and Trebanos.

Several applications have again been referred to the Augmentation Fund from congregations situated within the area of that Fund.

The grants made for the year are as follows:—

February 13, 1907, England—

Maidstone (for half-year) .. £15 0 0

June 26, 1907, England—

Bessel's Green 25 0 0

Billingshurst 25 0 0

Boston 20 0 0

Brighton 30 0 0

Chatham 25 0 0

Cheltenham 25 0 0

Chichester 25 0 0

Cirencester 20 0 0

Cullompton 30 0 0

Crewkerne 30 0 0

Dover (for half-year) .. 10 0 0

Deptford 25 0 0

Godalming 30 0 0

Hastings (for one quarter) .. 7 10 0

Ilminster 25 0 0

Ipswich 30 0 0

Kingswood 25 0 0

Lewes 20 0 0

London (Kilburn) 25 0 0

London (Wood Green) .. 25 0 0

Maidstone (conditional on the

Minister's residence in

Maidstone) 30 0 0

Moretonhampstead 20 0 0

Newbury 25 0 0

Newport 30 0 0

Ringwood 20 0 0

Richmond (conditional) .. 30 0 0

Saffron Walden 30 0 0

Shepton Mallet 20 0 0

Sidmouth 25 0 0

Torquay 30 0 0

Trowbridge 30 0 0

£782 10 0

June 26, 1907, Wales—

Aberdare (Old Meeting) .. 30 0 0

Aberdare (Highland-place) .. 20 0 0

Caernarvon and Bronddeifi .. 30 0 0

Capel-y-Bryn and Allt-y-placca 30 0 0

Capel-y-Fadfa and Llwyn-
rhydowen 30 0 0

Cefn Coed 30 0 0

Dowlais 30 0 0

Llandysil and Pantdefaid .. 30 0 0

Capel-y-Groes and Cribin .. 20 0 0

Gellionen and Trebanos .. 25 0 0

Rhydygwyn and Ciliau Aeron 30 0 0

£315 0 0

June 26, 1907, Ireland—

Ballycarry 20 0 0

Belfast (Mount Pottinger) .. 20 0 0

Belfast (York-street) .. 20 0 0

Crumlin 20 0 0

Killinchy 20 0 0

Moirá 20 0 0

Newry 20 0 0

Newtownards 20 0 0

£160 0 0

Summary—

England (Feb.) £15 0 0

England (June) 767 10 0

Wales (June) .. 315 0 0

Ireland (June) .. 160 0 0

£1,257 10 0

During the past year payment has been received of the generous legacy left to the Fund by Mr. Edwin Clephan of £500, and of the amount of £10 left by the late and revered Miss M. E. Mills, of Bath. Intimation has been conveyed to the

Managers that the late Mr. A. W. Worthington has added to his various benefactions to this Fund by a bequest of £500, not payable, however, during the lifetime of his Widow.

The Treasurer has pleasure in reporting that there has been an increase in the subscription list, due to Mrs. and Miss Holt, of Liverpool, having with great generosity increased their annual contributions from £5 each to £50 each, and that Mr. T. Alfred Colfox and Miss Colfox are showing the practical interest of their late father by continuing to kindly maintain his valued subscription of £50. On the other hand, but for these, owing to the death of many friends of the Fund, the annual income from subscriptions would have materially suffered. After consultation with the Trustees, the Treasurer invested the amount of Mr. Clephan's legacy of £500 in the purchase of £531 17s. 4d. Natal Government 3½ per cent. Consolidated Stock, and the sum of £2,500 Victoria Government 4 per cent. Inscribed Stock, being redeemed on July 1 last was re-invested in the purchase of Victoria Government 3½ per cent. Inscribed Stock.

In addition to the vacancy on the Board caused by the death of Mr. Worthington, already mentioned, the Managers have, with great regret, to report the death of the Rev. W. James, B.A., of Llandysil, whose valuable assistance in the allocation of the grants to Welsh congregations they gladly recognise, thus causing another vacancy on the Board.

To fill one of these vacancies, the Rev. J. Harwood, B.A., has been duly nominated for election, and the Managers will be pleased to avail themselves of the considerable information that Mr. Harwood must have acquired of the conditions of many congregations.

For the other vacancy the Managers are endeavouring to obtain the co-operation of some gentleman with special knowledge of the Welsh congregations.

In addition to those already mentioned, the Managers have again to mourn the loss of other valued supporters of the Fund. Mrs. Nettlefold, of Birmingham, and Mr. Joshua Crook, of Bolton, were original subscribers, and Mrs. Briggs, of Windermere, Mrs. W. H. Herford, of Paignton, and Mrs. Vance-Smith, of Altrincham, were annual subscribers to the Fund.

The TREASURER presented the accounts, which showed a balance of £262 12s. in hand, £1,241 13s. having been expended in grants, and only £28 in management. Annual subscriptions amounted to £485 17s. 2d., interest from investments to £865 7s. 5d.

Dr. CARPENTER, in moving the adoption of the report and accounts, recalled the great services rendered to the Fund from its inception by the late Alfred W. Worthington, the immense amount of personal attention he gave to its affairs as secretary for twenty-five years, and the helpful sympathy which made his administration so peculiarly valuable to the ministers for whom it was designed. They were happy that a member of his family was willing to carry on that work. Dr. Carpenter also referred to the deep interest of the late Charles W. Jones in the Fund, and proceeding to speak of the substance of the report, said that it was satisfactory

on the whole. It bore witness to the alertness of the managers to the interests of the Fund, and also to the generosity of its supporters. The question as to the ultimate influence of the Fund on the well-being of ministers, as stated in the report, was rightly receiving renewed attention. While they rejoiced in the large contributions received, it was desirable that help should be drawn from as wide an area as possible.

The resolution was seconded by the Rev. J. HARWOOD and unanimously adopted. The retiring managers, Messrs. Edgar Chatfield Clarke and John Dendy were re-elected, and the Rev. J. Harwood was elected a manager in place of the late Alfred W. Worthington. On the motion of the chairman, seconded by the Right Hon. W. Kenrick, the Rev. C. C. Coe was elected President for the year 1908, an expression of sympathy with Mr. Edwin Ellis, the late president, in his serious illness, being coupled with the resolution. Mr. Edgar Chatfield Clarke and Mr. Frank Preston were cordially thanked for their services as treasurer and secretary respectively, and they were re-elected. The services of Mr. E. W. Marshall as honorary auditor were also warmly acknowledged, and he was asked to accept the office for the coming year. The trustees of Dr. Williams's Library were thanked for granting the use of rooms for meetings of the Fund during the year, and a vote of thanks to the chairman brought the meeting to a close.

BECAUSE we suffer, it ought not to be inferred that God is not a Father. Suffering, trial, exposure, seem to be necessary elements in the education of a moral being. It is fit that a being whose happiness and dignity are to be found in vigorous action and in forming himself should be born with undeveloped capacities, and be born into a world of mingled difficulties and aids. We do see that energy of thought, will, affection, virtue, the energy which is our true life and joy, often springs from trial. We can see, too, that it is well that society, like the individual, should begin in imperfection, because men in this way become to each other means of discipline, because joint sufferings and the necessity of joint efforts awaken both the affections and the faculties, because occasion and incitement are thus given to generous sacrifices, to heroic struggles, to the most beautiful and stirring manifestations of philanthropy, patriotism, and devotion. Were I called on to prove God's spiritual parental interest in us, I would point to the trials, temptations, evils of life; for to these we owe the character of Christ, we owe the apostle and martyr, we owe the moral force and deep sympathy of private and domestic life, we owe the development of what is divine in human nature.—Channing.

SOME sweet morning yet in God's
Dim, æonian periods,
Joyful I shall wake to see
Those I love who rest in Thee;
And to them in Thee allied
Shall my soul be satisfied.

Whittier.

DR. MELLONE ON MARTINEAU'S VIEW OF MORAL FREEDOM.

THE many readers of THE INQUIRER who, like the present writer, have been warmly interested in Dr. Mellone's original and richly suggestive papers on the "Immanence of God," and have noticed the judicious criticisms which he has passed on certain of Dr. Martineau's views, will probably wish to hear something of another important utterance of his, in which he explains his dissent from Martineau upon a question of far greater moment than are those which he has so lucidly discussed in these columns.

In the January number of *Mind* Dr. Mellone reviews with signal ability a volume of essays by Professor Pringle-Pattison, among which is the article in the *Hibbert Journal* on "Martineau's Philosophy." In the course of his review Dr. Mellone expresses his entire assent to the grounds on which Professor Pattison rejects Martineau's view of man's moral freedom. Dr. Mellone and Professor Pattison, accordingly, agree in denying validity to the doctrine which Martineau himself certainly regarded as the central and vital principle of both his ethical and his religious philosophy. Martineau held that in seasons of temptation we are conscious of possessing a power of free choice, whereby we can side with and give effect to either the lower or the higher of the principles of action which conflict with each other within us. That which makes the choice is, in Dr. Martineau's view, the real or metaphysical Self, which is aware of the relative worth of these opposing elements in its own character, and which can freely determine itself in accordance with either. It is the *character* which determines what our temptations shall be; but it is to the *self*, which has the character, that the free self-determination is due.

Professor Pringle-Pattison, on the other hand, maintains that this distinction between the self and the character is untenable, and he holds that what delivers the decision is "the concrete self of character." From this it follows that in every moral crisis there is only *one* decision possible: the condition of the character at the moment necessarily determines the choice, and no open alternative exists. Be our moral self-determination what it may, it is, on Professor Pattison's theory of conduct, the only one which under the circumstances it was open to us to form. Professor Pattison would probably say that we are responsible for it because it was our own act. This is what Professor Hoernlé was taught at Balliol; but as he was also taught that none of our self-determinations could possibly have been other than they were, he concluded that moral responsibility at Oxford bore quite a different meaning from that it bears in the ordinary language of mankind. Whether we are constrained to one line of conduct by external or internal necessity, in both cases alike we cease to be morally responsible in the generally recognised sense of that word. Hence Dr. George Galloway, in his masterly reply in the *Hibbert Journal* to Professor Pattison, justly says:—"The point is that whether your determinism be hard or soft (to use Professor James's phrase), naturalistic or spiritualistic; the alternative will not be an open one. For

even on the spiritualistic view, choice (as conceived by Professor Pattison) can never mean more than the making clear by the self what *has* to be consistently with its total character. And though that character be no mechanical product, but be developed by the spiritual principle in man, it none the less excludes contingency from the personal history. The present is the necessary outcome of the past. *On this view remorse and repentance must rest on an illusion.* We regret we did not act otherwise; but this does not mean that we could have done so, it only means there is a discord between our present and our past state of feeling."

Both Professor Pattison and Dr. Mellone try to show that their view of moral freedom is substantially in agreement with Kant's doctrine that "ought" implies "can." I cannot but think that this appeal to Kant is singularly unfortunate. It is true that, owing to Kant's very questionable doctrine of phenomenal causation, it is difficult, if not impossible, to form a self-consistent and intelligible idea of the metaphysical ground on which he rested his firm belief that every sin which is committed is committed under the condition that there is an open alternative before the sinner. Of one thing, however, there can be no doubt, viz., that Kant felt certain that somehow such an alternative exists; for in a passage quoted by Professor Pattison in his very valuable treatise, "From Kant to Hegel," Kant distinctly says: "A rational being may rightly say of every illegal act he perpetrates that he could have left it undone." Now what Professor Pattison says is exactly the opposite of this; for his doctrine virtually asserts that the individual perpetrator could not have left his act undone. Professor Pattison seeks to reconcile the two philosophies by saying that Kant meant, or ought to have meant, not that any individual man can leave any sin undone, but only that the leaving of sins undone is "eternally possible to every son of man." Now whatever this quotation may mean it certainly would not at all have answered Kant's ethical purpose. That which Kant wanted, and that which Martineau wanted, was to justify the ascription to each rational individual of personal responsibility for his actual and conscious sinful self-determinations; and, therefore, when Professor Pattison and Dr. Mellone say, as they appear to do, that at length we shall all develop to such a pitch of moral perfection that there will no longer be any temptation to resist the claim of the moral ideal, and therefore no possibility of sinning, they are probably making a perfectly true statement, but it is a statement which has not the slightest bearing on Kant's and Martineau's fundamental contention that there is an open alternative before every rational soul in the case of each temptation to commit a present sin. The view of moral freedom with which Dr. Mellone appears to have now identified himself has evidently its historical source, not in the mind of Kant, but in that of Hegel; and I cannot doubt that if this view had been presented to Kant he would have dissented from it quite as decisively as Channing, F.W. Newman, James Martineau, and Richard Armstrong would have done.

Let us apply this philosophy to a particular instance. Suppose the case of a

person feeling keen remorse for having, through greed of gain, perpetrated some great injustice. What has this philosophy to say to such a sinner? So far as I can see the only gospel it has to preach is to this effect: "You are not really to blame for this act of which your conscience accuses you, for under the circumstances you could have come to no other decision. You see you had the 'ought,' but unfortunately you hadn't the 'can'; your character had not developed to the height at which it would have been capable of endorsing the moral ideal. Your character, indeed, is no doubt deplorably low, but you are not really accountable for that, seeing that in the fashioning of your character it was never open to you to determine yourself otherwise than you actually did. And you may take comfort from the expectation that, probably in the distant future, all characters will have evolved to such perfection that the 'can' will coincide with the 'ought,' and all men will obey the moral imperative for the simple reason that it will then be psychologically impossible for them to do anything else."

There is, no doubt, a certain charm in this Hegelian gospel, which professes to give a complete scientific and philosophical account of the evolution of saints and sinners without perplexing us with anything so scientifically unaccountable as the assumed possession of a power to determine ourselves at times in either of two possible ways. But if this banishment from experience of all dual possibilities has an attraction for the investigating intellect, and is a source of delight to the mere scientist and to the system-making philosopher, it is, on the other hand, the reverse of satisfactory to our moral and spiritual consciousness; for, if true, it deprives of reality much that this consciousness holds to be most deep and most significant. If there be no dual possibilities, no open alternatives in our inner life, all rational ground for the ascription of personal merit or demerit to individuals at once disappears, and personal ethics in effect transforms itself into a branch of aesthetics. Self-sacrificing and heroic conduct is explained as a necessary sequence of psychical states; repentance for sin and reconciliation with the Father within us become obsolete survivals from an unscientific age; and the doctrine of the universal presence of invariable law and of psychical necessity weighs with stifling effect upon many of the experiences which are highest and most precious in man's ethical and spiritual life.

A very interesting question can hardly fail to force itself upon our attention at the present time—the question, namely, whether the philosophy of the religious world will gradually approach the views which I have just attempted to describe, or will retain in the main the libertarian character which was impressed upon it in the last generation by such powerful thinkers as Martineau and Richard Hutton, and which is now being advocated in the philosophical press by such able representatives as Professor Hoernlé and Dr. Galloway, as well as by Professor William James and his numerous disciples. The emphatic protests from Dr. Clifford and from a host of preachers which the Rev. R. J. Campbell's views

about sin recently evoked, appear to show that in the pulpits of both the Established Church and of the great Nonconformist bodies Martineau's free-will philosophy, and its necessary feature of the distinction between the self and the character, is still very widely prevalent. It must be admitted, however, that in academic circles the philosophy which Dr. Mellone has espoused, though by no means so exclusively held as it was ten years ago, is still the dominant one. Whether in our small section of the liberal churches this philosophy is destined ere long to entirely supplant that libertarian philosophy which, as expounded by Martineau's genius, has for more than half a century been such a rich source of religious vitality and power, is the momentous problem which is now in process of practical solution. Some conspicuous signs among us at present appear to point in this direction. The question is assuredly one of no slight importance. According to Francis Newman, "Morality, Free-will, and Theism, all three, stand or fall together"; but whether this be so or not there cannot, I think, be any doubt that if the rejection of the "open alternative" view of moral freedom becomes general among us, our conception of personal responsibility and sin, and our view of the character of the relation between the individual soul and the immanent God, will undergo so fundamental a transformation, that our future religious ideas will necessarily be essentially different from those which now find expression through our greatest teachers.

I should explain, in conclusion, that while I believe it is evident from Dr. Mellone's contribution to *Mind* that he accepts the Hegelian account of moral freedom as a power of self-determination which admits of no open alternative, it is clear from his admirable final paper in *THE INQUIRER* that on some other important points he dissents strongly from the position of the absolute idealists.

CHARLES B. UPTON.

THERE is a love of God with the *mind*, there is a love of truth, a thirst for knowledge, a craving for light, an intense and genuine desire, which in some high natures is a deep passion, to see things as God sees them; there is a realm of order and of intellectual glory, a starry world which men enter with a feeling of worship, knowing it is alike boundless and inviolable; there is a child-like adoration for the God-like power that rules by reason, and makes all gross and outward things move in obedience to the law of the Eternal thought. The faculties that find their exercise in this sphere are among the mightiest we possess, unwearied by toil, insatiable in appetite; and God opens to them Himself, invites to the contemplation of his wisdom, provides for them worlds of science more ideal than art, more real than matter; and so, in addition to the gratitude of the heart and to the devotion of the soul, draws upon Himself the calm delight, or the rapt transport, of the intellectual being. We must not strip piety of the love of truth and of light; we must not separate the devout heart from the devout mind—to do so is to deprive intellect of its upward look, and devotion of its alliance with the Eternal Reason.—*John Hamilton Thom.*

A CATHOLIC SOCIALIST BISHOP.*

FAMOUS as a Catholic Socialist, the vigorous critic both of the Socialism of Lassalle and of the Manchester School of Liberalism of Schultze-Delitzsch, the Bishop and Baron William Emanuel von Ketteler (1811-1877) is one of the most notable figures in the Germany of his times. The selection from his papers dealing with the relations between the Church and the Social problem, which has been edited, with a biographical introduction, by M. Goyau, is of considerable interest. Apart from his life-long earnest endeavour to quicken the conscience of Catholic Germany to a living sympathy with the labour movement, and to a real understanding of the industrial needs of the Fatherland, the Bishop will perhaps be best remembered for the great dream of co-operative enterprise which seems to have filled his mind in the year 1864. He hoped gradually to abolish the whole wages system, not by revolutionary State action, which he regarded with distrust, as trenching upon the real rights of the individual, but by the voluntary act of the faithful throughout the world, who should furnish the Church with a vast capital fund for establishing everywhere co-operative productive societies in which the workers would exploit their own labour. He recognised the power of the Church to raise revenues, and was eager that it might be employed in this fruitful direction toward the solving of the industrial problem.

An inborn hatred for absolutism rendered it almost as painful to von Ketteler to have to accept the doctrine of Papal infallibility, as to acknowledge the authority of the Bismarckian or the Marxian State. Canon Moufang, who ably seconded his work, seems to have been less suspicious of the merely secular power, and his programme, which in many respects resembled that of his Bishop, includes complete legal protection for workers in every direction, subventions for productive associations, and the control of corporations and vested interests by the community.

It seems clear that von Ketteler exercised a great influence over the more generous spirits in German Catholicism, and the great Central Clerical party, for so many years the most powerful in the Reichstag, has claimed him as its spiritual leader. That this is so may perhaps help to account for the progress of industrial reform in Germany, and it certainly gives an added interest to the volume before us.

H. B. B.

WORSHIP God within these walls, as universally, impartially good to his human offspring; and go forth to breath the same spirit. Go forth to respect the rights, and seek the true, enduring welfare of all within your influence. Carry with you the conviction that to trample on a human being, of whatever colour, clime, rank, condition, is to trample on God's child; that to degrade or corrupt a man, is to deface a holier temple than any material sanctuary. Mercy, love, is more acceptable worship to God than all sacrifices or outward offerings.—*Channing.*

* "Ketteler," par G. Goyau. (Collection La Pensée Chrétienne.) (Paris: Bloud & Cie., 4, Rue Madame. 3fr. 50c.; by post, 4fr.)

OBITUARY.

THE REV. THOMAS THOMAS, J.P.

FULL of years and of honour the Rev. Thomas Thomas, of Llandyssul, the oldest Unitarian minister in the Principality, passed away from us on Saturday, the 15th inst., at the advanced age of 84. Some three months ago he attended the funeral of his former pupil and dear friend the Rev. William James, J.P., of Llandyssul, and caught a chill, which at his advanced age he was unable to throw off.

Mr. Thomas came of an ancient lineage. The writer of the present lines remembers many years ago seeing his pedigree, supplied by a neighbour, which reached back to one of those who had come over with the Conqueror. He was too much of a Welshman, however, to lay much stress on that, remembering, perhaps, that the old Norman had chosen as his wife a lady who belonged to a stock that occupied the land many centuries before the Conqueror was born. More to his liking was the fact that his parents on both sides were staunch Unitarians. His uncle, Rees Davies, was for many years minister of Capelgroes and Ystrad (now Rhydygwin). It is to this uncle mainly that he owed his education. By him he was prepared for the examination at the Presbyterian College at Carmarthen, which he entered in September, 1842. Among his fellow-students were Messrs. Walter D. Jeremy, Peter Joseph, D. D. Jeremy, Titus Evans, Henry Morell Acton, F. W. Stevens, Ben T. Williams, &c., all of them well-known men in their day, but all have long predeceased him. At college Mr. Thomas proved a diligent and successful student, excelling both in classics and mathematics, which augured well for his future success as a schoolmaster.

He became minister at Pantdefaid in 1847, and of Capelgroes in 1857. On the death of his uncle, October 18, 1847, he opened school at Pontshan (sometimes known as the Rhydowen Grammar School) not far from the scene of the great battle between Arminianism and Calvinism in the eighteenth century. It was near here that in 1726 the church was founded which was the first in Wales established in the interest of free thought; and it was here David Lloyd and David Davis laboured successfully to consolidate the new movement. This church attained further notoriety in 1876, when the minister, the Rev. Wm. Thomas, M.A. (well known as Gwilym Marles), and his congregation were evicted from the chapel on political grounds.

The schoolroom at Pontshan was small and very insignificant in appearance, but, in spite of many architectural disadvantages, it soon became the centre of great intellectual activity, and young people from a distance of ten or fifteen miles round flocked to the school. Young men were prepared for the various professions and for the pulpits of the various denominations, both conformist and nonconformist. Navigation was for many years a special subject, and about sixty young sailors from the Cardiganshire coast were qualified to take the captain's certificate.

Soon after the death of his father in 1873, Mr. Thomas, not without a pang of

regret, withdrew from his scholastic duties to take up those of the farm whereon his parents and himself had lived so long. Finally, finding the infirmities of age growing upon him, and the work connected with his two churches, which are about eight miles apart, too laborious, he sent in his resignation, to take effect on the last Sunday in May, 1894, thus dropping the ministerial mantle. He did not, however, retire altogether from public life. For many years he was the most prominent member of the Llandyssul School Board, and served also for a long period on the Cardiganshire County Council. When his last surviving brother died, he succeeded him at Green Park, a charming residence in the Vale of Clethor. Here he spent the evening of his days, surveying life with a calm and philosophic eye, loved and admired by the whole community.

Since the sixties, when the great majority of our ministers were swept away by death, Mr. Thomas occupied the foremost place in our denomination in Wales. He was always devoted to his work, and anxious to discharge its duties to the best of his ability. He was a regular attendant at our quarterly meetings, and a valuable contributor to our Welsh magazine from 1847 to 1901. His series of letters published in the *Ymofynydd*, 1890-95, fifteen in number, is a valuable contribution to the history of the denomination. In 1888 he published a translation of the Rev. J. Freeman Clarke's *Manual of Unitarian Belief*.

The Rev. W. James, writing at the time Mr. Thomas resigned his pulpit, reviewed the chief characteristics of his career. As a schoolmaster, the points he noted were constant drill and thoroughness as far as he went; there might be need to supplement, but there was scarcely anything to unlearn, and what was learnt was indelibly fixed. As a social force, his thorough acquaintance with the life of the meanest and poorest within his ken, his benevolent activity, his buoyant temperament, his enviable gift of humour, which made him the life of every circle and a *persona grata* to people alien to him in pursuits, associations, and sympathies—these qualities helped to make him the successful minister that he was.

As a politician he was a Liberal of a mild type. On the great questions which divide parties he was, however, a staunch supporter of his party, and did much to promote its interest in his part of the country. During his long career in Llandyssul he witnessed many stormy events, for party feeling ran very high in that part of Wales in times gone by, especially in the seventies, when Gwilym Marles, the greatest political force for years in West Wales, stormed the citadel of Welsh landlordism. Mr. Thomas kept the even tenour of his way, and remained undisturbed, though not indifferent to the issues at stake. Unlike Gwilym Marles he lived to see the dawn of a brighter day. It was in 1895 he was placed on the Commission of the Peace for Cardiganshire.

Mr. Thomas leaves a widow and a daughter (married) and an aged sister to mourn his loss, to whom we accord our deepest sympathy.

The funeral on Wednesday at Pantdefaid was very largely attended, many

ministers being present, and old pupils, some of whom had come great distances. Among these were not a few who had received their education freely from Mr. Thomas, and had the memory also of other kindly gifts from his generous hands. There was first a brief service at the house, in which the Revs. J. Hathren Davies and T. Arthur Thomas took part, and at the chapel the Rev. R. C. Jones took the first part of the service, addresses being given by the Revs. R. J. Jones and John Davies.

R. J. J.

MR. JAMES COOPER.

By the death of Mr. James Cooper, which occurred at his residence, No. 51, Haverstock Hill, on Thursday evening, Feb. 13, another link with a distant past has been severed. Mr. Cooper was born at Framlingham, in Suffolk, on May 19, 1819. The minister of the Nonconformist meeting house in the little town at that period had been appointed to his office in the year 1773. He officiated with the help of an assistant until 1829, a date well within Mr. Cooper's recollection, who loved to recall a type of Nonconformist minister which has long since vanished.

On coming to London Mr. Cooper took a sitting at South-place Chapel, where W. J. Fox ministered. He used to regard W. J. Fox, John Bright, and Samuel Wilberforce as the three finest speakers he had ever heard. Business calling him to Oxford he spent many happy years there. He always loved the city and its associations. Here he heard many of the leaders of thought in the Church of England, and gained the life-long friendship of that wise physician Sir Henry Acland.

The business of a relative, to which he eventually succeeded, again called him to London, and he joined the band of Free Christians, who, under the inspiring leadership of William Forster, built the Free Christian Church in Kentish Town. To this church and to the Rhyll-street Mission Mr. Cooper gave much of his time, energy and substance. He took an evening class for working men at the Mission, and for many years conducted a children's service in the schoolroom of the Kentish Town church. He also gave his valuable help to the Guild of the Good Shepherd, which for many years maintained a cot at the North-West London Hospital. For some years he served on the Committee of the London District Unitarian Association, and he preached occasionally in some of the London pulpits.

The burden of his many years was borne lightly. In many things he never grew old. He was a true Christian, kindly, genial, with the very genius of hospitality.

The funeral service at the Free Christian Church, Kentish Town, and at the grave in Highgate Cemetery was conducted by the Rev. Clement E. Pike, assisted by the Rev. Frederick Hankinson, on Tuesday afternoon, Feb. 18.

MR. WILLIAM SLATTER.

In the first hour of Sunday, February 9, there died at his residence in Brighton, Mr. William Slatter, in the 81st year of his age. In early manhood, Mr. Slatter removed from Portsmouth and set up in

business as ironmonger in Hove. He had been connected with the High-street Chapel in Portsmouth, and throughout his residence of upwards of fifty years, in Hove and Brighton, was a consistent and reliable supporter of the Free Christian Church at Brighton. At one time he shared the superintendency of the Sunday school with Mr. F. T. Wilson (now Alderman Wilson). As member of the church committee, secretary of the congregation, chairman of committee, and in other offices, he faithfully served his church, and up to the time of his illness a few months ago, was one of the most regular attendants at services and meetings connected with the church.

Mr. Slatter was a Good Templar, and was one of the two men who founded the first Band of Hope at Hove. He also took part in founding the Working Men's Club in that town. He was a steadfast Liberal in politics, and for the last eighteen years of his life a vegetarian. With unswerving loyalty to principle, he was not moved from his allegiance to a cause by its unpopularity or any difficulties that beset him. He was one of those who could always be counted upon to do his part. With this steadfastness, he combined a kindly and considerate respect for others, and invariably looked for good and found it in his neighbours.

Until near his eightieth year, he retained an amount of bodily vigour unusual at his age, and walked considerable distances with little regard to inclemency of weather. A marked cheerfulness, trust in the goodness of God, and goodwill towards his neighbours were characteristic of his old age. In the last months of his life, Theodore Parker's prayers and discourses, with which he was familiar, were a great source of comfort and strength to him, and often in the sleepless hours of night, he gained solace from them when read to him by the faithful friend who watched with him. His was manifestly a living and truthful faith, that supported him in the trials of old age as well as those of his active life.

Mr. Slatter was one of those simple, manly, just, and compassionate souls who maintain the moral and spiritual health of the world by their humble and consistent service of truth, their devotion to principle, and affectionate regard for others' welfare.

Mr. Slatter was twice married. He leaves a widow and two sons and a daughter.

The funeral took place at the little country graveyard of the Ditchling Free Christian Church on February 14, and was conducted by Rev. Priestley Prime, of Brighton. A memorial service will be held at the Brighton Free Christian Church next Sunday morning. P. P.

MR. JAMES GRAHAM.

THE Unitarian community in Scotland has recently lost one of its most prominent members through the death of Mr. James Graham, of Bridge of Weir. During the last quarter of the nineteenth century, the period in which they were settled in Glasgow, Mr. Graham and his family were members of St. Vincent-street Unitarian Church, and it was in connection with that church, and during the ministries especially

of the Revs. Frank Walters and A. Lazenby, that Mr. Graham did most of his characteristic work, acting as secretary and treasurer at different times, conducting classes for the study of religion for young men and women, and always to be relied upon for good work as lay preacher in the various churches throughout Scotland.

In this last capacity Mr. Graham was well known, highly esteemed, and always welcome, his sermons being marked by deep insight, spiritual feeling, liberal thought, and poetic diction. Mr. Graham's preaching powers seem to have been early called into use, and developed when, after leaving the Baptist community in which he had been brought up, and before going to Glasgow, he helped in the carrying on of services in a Universalist church near Larbert.

All through his life Mr. Graham was a great reader, especially of poetry and religious philosophy; he was early influenced by such writers as Swedenborg and Emerson, and later was well acquainted with the writings of Dr. Martineau, whom he greatly admired, and the poetry of Tennyson, Browning, and Coleridge, the chief of whose poems formed the subjects of highly suggestive papers delivered by him at various times. He was also very deeply interested in Indian thought, and in theosophy, and Indian students at Glasgow always received a hearty welcome at his hospitable house.

In 1903, before the National Conference at Liverpool, Mr. Graham read a paper on "The Pastoral Ideal" which was highly appreciated. It gave characteristic expression to his own high ideal regarding the ministry, and bore witness to his lively interest in the church as an institution, and his keen desire to see the free churches with which he was connected more and more making progress as a result of effectively fulfilling their true purpose. Indeed, many people were of the opinion that Mr. Graham himself would have made an ideal pastor. It was evident to those who knew him that he would have liked to see our churches taking a more prominent place in the religious world as evangelising agencies, and devoting themselves heartily to what he liked to call Evangelical Unitarianism or Unitarian Evangelicalism.

His unexpected decease on January 18, after a comparatively short illness, is deeply mourned by a large number of friends, who loved and esteemed him for the unusual elevation of his character, the wisdom of his counsel, his genial and generous nature, his manifest interest in all causes at work for the uplifting of humanity, and for his whole-hearted zeal on behalf of the religious denomination to which he was so much attached because, to him, it was part of the Universal Church, "lofty as is the love of God and ample as the wants of man."

THEN was he made aware, by soul or ear,
Of somewhat pure and holy bending o'er
him,

And a voice like that of her who bore him,
Tender and most compassionate: "Never
fear!

For heaven is love, as God Himself is love;
Thy work below shall be thy work above."

Whittier.

THE CHILDREN'S COLUMN.

THE GIFT OF SPEECH, ITS USE AND ABUSE II.

SOMETIMES, perhaps, you are tempted to tell a lie in order to screen a companion from punishment. This perhaps is the greatest temptation of all; if it were for yourself, you would tell the truth and bear the punishment, but for another? It seems unkind to refuse to help him, when you might save him from punishment; and you don't like to be thought unkind. To be *thought* unkind? Ah! that's it. You are thinking more of what your schoolfellows will say, than of what is right in the sight of God. If you ask yourself, what would *God* have me do? your duty will seem clearer. It cannot be right, or even kind, to help another to do wrong; and you are helping him to do wrong, if you tell a lie to save him from the punishment that he has deserved. You need not speak unless you are asked; you may beg to be excused from answering; but if you *have* to answer, speak the truth.

Sometimes the desire to win in play leads to cheating, which is in fact lying. Be upright, fair, and truthful even in your games.

And when you make a promise, be sure you keep it. Sometimes, when you ask a shoemaker if he can send home your boots by a certain day, he promises carelessly, without thinking whether he really will be able to finish them. Then the day comes, but not the boots, and you are disappointed and put to inconvenience. It would have been better if he had said *no*, and told you truly how soon he *could* finish them—better even for himself, for you would then be able to trust him another time.

God is true. Summer and winter, seedtime and harvest, day and night, follow each other in regular order, so that we *depend* on them. The farmer knows when to sow his seed, so that the corn may ripen at the expected time. The laws of Nature are in fact God's laws, and He never breaks them.

Let us also be true, so that men may depend on us. The Psalmist, in describing a good man, says it is "he that sweareth to his own hurt, and changeth not"—that is who, having once made a promise, will not go back from it, though he may lose by it. And Jesus says, "Be ye perfect, even as your Father in heaven is perfect." Not that we ever can attain to this; but this is what we are to strive after.

I have spoken of gossiping words, bad words, and false words. There is another kind of "idle words," of which we shall have to give account—perhaps a sad and bitter account—I mean angry words, hasty words, sharp words, unkind words, which rise so quickly to our lips when anyone speaks sharply to us, or does anything to irritate us, which are so quickly spoken, and leave such a sting behind.

I have heard a little girl say, as if she thought it quite a sufficient excuse, "She slapped me, so I slapped her." "She began—she was cross with me, so it served her right if I gave her a cross answer." This is the old Jewish or heathen rule of "an eye for an eye, and a tooth for a tooth," "Love your neighbour, and

hate your enemy." Nay, some even of the Jews knew better than that. In that collection of old Jewish sayings which we call the Book of Proverbs, it says, "A soft answer turneth away wrath; but grievous words stir up anger" (Proverbs xv. 1). And again, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Proverbs xvi. 32).

We do not call ourselves Jews, but Christians—followers of Christ—of the meek and gentle Jesus, "who, when he was reviled, reviled not again"—who taught a better rule than the old rule of loving your neighbour and hating your enemy; and yet how often do we utter the grievous words, instead of the soft answer! and thus we stir up anger, instead of being peace-makers, such as Jesus tells us are blessed. And how often we are sorry, as soon as we have said the hasty words! sorry in our hearts, though perhaps we do not quite like to own it. But the word is spoken, and we cannot unsay it.

"Angry words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep, insidious power.

Angry words! Oh! let them never
From the tongue unguarded slip!
May the heart's best impulse ever
Check them ere they soil the lip!

Poison-drops of care and sorrow,
Bitter poison-drops are they,
Weaving for the coming morrow
Saddest memories of to-day."

We often read in the paper sad stories of accidents which happen from carelessness in the use of fire-arms. But if we could tell all the evil that comes from careless words, I believe we should find that it amounted to more than has been caused by fire-arms. Truly, as St. James says, "The tongue is a little member, and boasteth great things"

"Weaving for the coming morrow
Saddest memories of to-day."

"How is it, Mary," asked a lady of a friend, "that you have so many pieces in this extract book of yours about angry words? I don't think you have a bad temper—I beg your pardon!" she added, for Mary, instead of answering, coloured deeply, and hastily shut the book. Her friend said no more, for she guessed that though Mary might not have a bad temper on the whole, there was some incident in her past history—some words which she had uttered, perhaps years ago—which she could not even yet think of without pain.

M. C. MARTINEAU.

(To be concluded.)

THE victory is most sure
For him who, seeking faith by virtue, strives
To yield entire submission to the law
Of conscience—conscience revered and
obeyed
As God's most intimate presence in the
soul,
And His most perfect image in the world.

Wordsworth.

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LONDON, FEBRUARY 22, 1908.

LIVING CHURCHES.

It was, perhaps, inevitable that in a discussion on the condition and prospects of our churches the perennial question of their name should once more be raised, but we are very unwilling that this should be allowed to draw away attention or confuse the issue in matters of more vital consequence and more immediate practical concern. We have never hesitated, when challenged, to say distinctly what we believe the true name of our free churches to be, whether their members are for the time being all Unitarians or not, and to state as clearly as possible what we hold to be the true ideal of our religious fellowship. But we are not hopeful of any effort, as things are at present, to secure a united opinion, or such united action in this matter, as would once for all rid us of the annoyance and disadvantage of the name controversy. Mr. RUDDLE is no doubt right when he says that congregations cannot be coerced into using a name they do not like, and nothing useful in the way of change could be done until our people generally were convinced and kindled to enthusiasm by the beauty of the ideal and the vital importance for a sound religious life of its strenuous maintenance. In that case, in face of misunderstanding, misrepresentation, and ridicule, it could be done, and would be worth doing; but meanwhile, it seems to us wisest to leave the names as they are, and to put our whole strength into the endeavour to make our churches actually what we know they ought to be.

Of the machinery of organisation in the fellowship of our churches we have enough; what is needed is that we should realise its power and learn to use it more effectively for good and helpful ends. Some of our friends appear to have forgotten that the National Conference is no longer simply a triennial gathering of members of our churches for consultation and mutual encouragement, but that ten years ago, at a special meeting of the Conference, permanent functions were entrusted to its committee, by which it became more

fully representative of the continuing life of the churches. This was in Whit-week, 1898, at a meeting over which Dr. BLAKE ODGERS presided, when on the motion of the Rev. S. A. STEINTHAL, seconded by Mr. JOHN DENDY, it was decided that henceforward the Committee should hold regular meetings "to consult, and when considered advisable to take action, on matters affecting the well-being and interests of the congregations and societies on the roll of the Conference." Thus we now have in the National Conference a representative body which can naturally speak and act, as occasion arises, for the churches, and is ready to do a much needed work in helping to deepen the sense of unity and common purpose in the churches, and in finding new ways of mutual helpfulness. The National Conference is the natural completion, in church fellowship, of the district associations, and its work should be recognised as concurrent, and in no sense in conflict, with the invaluable practical work of the British and Foreign Unitarian Association, as a missionary society for the promotion of the principles of Unitarian Christianity.

In any new building we may desire to do, it appears to us that we must begin with the churches themselves, and we welcome Mr. HARWOOD's very reasonable statement of the situation. We must hold together, and deepen the bonds of sympathy and mutual understanding, and work at the real things of the religious life. We had hoped that this discussion would concentrate attention on the essential principles of church life, and bring out into greater clearness what membership in a church should mean, and prepare the way, perhaps, for better methods, in realising the obligations of membership, and making the vital power of the church more deeply felt.

The true conditions of church membership, as Mr. DENDY said last week, are essentially spiritual. That is certainly a thing we have to work at in many of our churches, to get that realised, to secure a living membership, instinct with serious religious purpose, that we may have indeed living churches.

Our churches, we cannot repeat too often, must be free churches, with faith in freedom as an essential principle of true spiritual life, and with an open fellowship for all who desire so to be together for communion of the deeper life and worship of the ever present, the living God.

And they must be churches which live in the strength of the Eternal, which is the strength of righteousness. If we would follow truth alone, and worship in spirit and in truth, we must be in immediate contact with the actual conditions of life as it now is, with the needs of the people, and not simply of a chosen circle of friends. It must be felt in the spirit of our worship and in the word of our testi-

mony, that we are obedient to the inward voice, and care supremely that righteousness should be established in the earth, that a true brotherhood should prevail, and that this should be indeed the kingdom of our God. By no other way shall we be able to modernise our churches and make their voice heard with effectual power. That would be a testimony to their sincerity which none could deny. It would make the Gospel once more a living thing, which men would hear with great gladness.

We do not know what can be made of our churches, or what their destiny in the coming time may be; the prophecies of friends and of critics alike are idle, and over them we need waste no time. What we know is the way of faithfulness in which we are called to walk, to give ourselves and our churches into the hand of God, as servants of His truth, as doers of our Father's will. And that is the way, and the only way, in which we can prove that they are Christian churches: not by the profession of a formula or setting up a definition as a test of membership, but by living out the life of discipleship, of unselfish service and brotherly communion. We are called to follow Truth, and the Spirit beareth witness with our spirit, that the highest truth of our manhood is in JESUS CHRIST. It is for us in single-hearted faithfulness to make that truth prevail, and to have confidence that in the free fellowship of our churches, if only we are faithful, it must prevail.

For worship, for fellowship, for the kingdom, that might well be our watchword, in Churches of the Open Way.

FOR MISSIONARY PURPOSES.*

BY THE REV. E. L. H. THOMAS, B.A.

"And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there."—GEN. xviii. 32.

THERE is a parable that I desire to take up and lay down at the very threshold of my theme, and my theme consists of the words: "For Missionary purposes." The parable is intended to answer the question which practical people always put: "How is it to be done?" Well, then, as I have somewhere read, the young man in Vivékānanda's story who thought he wanted God more than anything, and went to an Indian sage to learn how to find Him, received no answer to his eager questions until he had gone many times. Then the sage rose from his meditation, and took the young man down to the river to bathe with him. And while they were in the water the sage suddenly grasped the young man and held him down under the waves till he was almost drowned. Then he released him. And when the young man had recovered the sage said to him: "What did you want most when you were under the water?" The young man answered: "A breath of air." And the sage said: "When you want God as you wanted that breath of air

* The sermon preached at the annual meeting of the East Cheshire Christian Union, at Dukinfield, on Saturday afternoon, February 15.

you will find Him." It is strange logic, yet the event proves its truth to every man. When we absolutely cannot live without God as we could not without a breath of air, we shall find Him. And that is, no doubt, the real meaning of the great conversions that have transformed the world. Having found the one great object they could not live without, the great converted discovered that it made it impossible to live without trying to find another great object, a way of helping the whole world to achieve the same object—the finding of God. And here I lay aside my parable.

It is related that St. Philip Neri, Cardinal Newman's patron saint, "made so much account of detachment that he used to say that if he could find but ten men who were perfectly detached he should not be afraid to undertake to convert the world." It may be said in passing, of course, that the first sense he gave to this word detachment and of the detached, was that of men who should hold themselves free from family affections and the pursuits of worldly possessions, with a view to devoting their whole time and energies to the one object of general conversion; but going deeper, he meant that a man should be detached from self, from pride, from self will and self love, under all its varied phases—this was the true school of detachment, this "mortification," *i.e.*, extermination of the lower, so that the higher might spontaneously arise from the dead.

Now it may have its interest and worth to consider two matters subsidiary to this noble thought. What is intended by this expression "the conversion of the world," and what are the means that are being employed thereto? Without considering the hundreds of sects, let us limit ourselves to two. It has been said by no less a man than Cardinal Newman himself, that there is no real half-way house of religion between Roman Catholicism and Unitarianism. I suppose he meant between two principles which may briefly be described as, on the one hand, the pursuit of truth under a sense of freedom and the expression of truth in a spirit of love; and, on the other hand, the acceptance of truth as discovered and prepared for us by authority, and the expression of it with as much love as is consistent with our salvation. Be that as it may, what does the conversion of the world involve in either case? In spite of a certain apparent consummate indifference of Unitarians as to whether they increase or not, or whether rapidly or slowly, no one, I suppose, really would deny that fundamentally all who have their faith at heart would be glad if all the world became of this faith, if not suddenly, yet sooner or later, and sooner than later. Similarly, we may say of Roman Catholics, in spite of an apparent indifference as to how or when they shall increase, no one would deny that all of that faith would be glad at heart if all the world were converted to Roman Catholicism. Now, it is sometimes said, if all people put in practice their faith, all that the world has been struggling for might be had to-morrow, or even, for that matter, to-day. What, then, would it mean to have a converted world? No more church-going, no longer a per-

petual Salvation Army procession amongst the submerged tenth, nor agonising and fruitless appeals on their behalf to the superimposed nine-tenths; no missions, associations, societies—these being all confessedly a means to an end. What then? The word millennium is the shorthand word sometimes employed to express a universal state of well-being. Well, there is a little suggestion in the word. To some of the early Christians, who had a considerable admixture of materialism even in their genuine spirituality, the millennium implied a time, in the first place, when the wicked should be no more; they would be cut off; all those especially who either by thought or thoughtlessness had oppressed mankind. Then would come a reign of the saints for a thousand years (the question of immortality not intervening, as if the sorely tried and wearied hearts of men would be glad of just a moderate spell of happy, unmolested life, free from grinding toil and carking care), a reign of the upright, of people who had at least learned the golden rule, even if they had not completely learned to love their neighbours as themselves. The millennium doctrine is deeply touching, as revealing how worn and sad and weary men's hearts had universally become. But, stripped of its peculiarities, it furnishes a helpful suggestion. The world when converted was to become free from wickedness, chiefly greed with its consequent oppression; it was to become, therefore, healthy of body and sound of soul, and well provided with the healthy, sound, beautiful, and good things of life.

Now, leaving out of the question our views as to the hereafter, both Catholic and Unitarian are ostensibly, according to the teachings of their faith, aiming at and labouring towards the establishment of a social well-being in which men shall be thinking at least as much about others as themselves, and shall be considering what it would mean for men to do unto others as they would wish to be done by. The results in practice, some earnest people express themselves as feeling, would be as little like our present social conditions as heaven is like hell. Be that as it may, I do not know what is to hinder a sincere Catholic or sincere Unitarian from consenting to the following description of social life when what they are striving for is accomplished. The description is by a famous American preacher (perhaps that might seem obvious), and a great part of it is already fulfilled as regards the Pope, the Cardinals, and wealthy Unitarians. "When Christ," says this preacher, "shall have vanquished all the world I suppose every house will be a mansion, and every garment a robe, and every horse an arch-necked courser, and every carriage a glittering vehicle, and every man a king and every woman a queen, and the whole earth a paradise; the glories of the natural world harmonising with the glories of the material world, until the very bells of the horses shall jingle the praises of the Lord." Well, perhaps most of us have not shot on so far ahead with "the good time coming" as is prefigured in this Americanisation of some of the visions of the prophet Isaiah, but none the less, I doubt not, as every religious and political institution implies, we are all aiming at the establish-

ment of a minimum of needless starvation, the minimum of diseases and sickness, the minimum of accidents, the minimum of carking care; we are aiming at the establishment of such work as shall not degenerate into grinding, degrading toil, deadening the soul and brutalising the body. And, indeed, a great part of our religious and political work of all kinds is clearly given on behalf of others with this purpose. We hardly know what our aspect of religion would be without this kind of desire and activity to improve other people's lot, and leave the world better than we found it. But yet it is not from our success or failure to further the cause of these things that Roman Catholic and Unitarian bewail a too slowly growing cause, either in quantity or quality.

What is the real root of all our anxiety? Why do we want everybody to be either Unitarian or Roman Catholic, according as we are one or the other? And why would it take at least ten men wholly detached to convert the world? Now one obvious reflection is this, that not only will there be no millennium in our time, but it is almost an intuition that *at no time* will the world know a millennium, that is to say, at no time, even under the most promising conditions, will life be free from mishaps, troubles, accidents, losses (by death at least), and the nobler the characters of men become the more painful will their sense of loss become; at no time will life be free from pains, sufferings, sorrows, even if it should come to be free from all injustice and oppression, the present cause of very much needless pain and sorrow. And if there were neither rich nor poor, but all were (in one sense) "happy" in having enough of the necessities, the comforts, and even the uncorrupting luxuries of life, we can find it easily conceivable that we should wish, none the less, to convert the world to our faith. And why? Obviously not from the mere vain-glory of having everybody nominally of our faith, but because we must feel that we hold some divine secret that can make a man happy to-day. For anything we know to the contrary, neither you nor I may be living in this world to-morrow, and when all is said and done each new day is a day's march nearer to the grave, and mundane life at longest is but a span. It is, therefore, of importance to know how we are to live to-day. We obviously want to teach people how to live full, happy lives for to-day, teaching that the Sun of Righteousness rises daily with healing in his wings. I take it that is why we wish to convert the whole world to our faith. Any other motive would dwindle into nothingness in comparison.

Deducting all our ritual (for we have a little) and all Roman Catholic ritual (and they have very much), let us come to essentials. The genuine saint, who is rarely much of a theologian, will help us. Of St. Philip Neri it was said, "His life was one of extreme austerity." That is, he worked hard right up to the last day of his eighty years, took severe physical and spiritual exercise; consumed his sacrifices wholly, *i.e.*, did good and forgot all about it, and so had his mind at ease and his heart clear of all perilous stuff. This seems not only saintly, but full of common sense. Those enjoy their food

best, physical or spiritual, who live hard. Then is the coarse food sweet, the stony pillow soft, and anywhere the gate to heaven. St. Philip said further, and experience bears it out, that "all the love we bear to creatures is so much taken from God": not that we should love our friends less because we love God more, but we shall love them better; nor should we admire a rose less for looking at it through divine eyes, or with a divine thought in our minds. "This great thought made him turn away from the fair worldly prospect before him, and he promised a brother of the congregation to take him to paradise, if only he would close his heart to all desire of wealth." And to my thinking there is something beautiful in the way he addressed a member who had been scraping a little sum of money together. "My son, before you had this money you had the face of an angel, and I liked to look at you; but now your look is quite changed, you have lost your cheerfulness and are melancholy. Look, then, to your state." In short, his object was to teach people "to sanctify common life, and to live in the world in union with God," holding therefore as foundation truth that "he who looks for re-creation out of the Creator, or for rest out of Christ, would never find either"; and as a fine commentary on that thought, he said quaintly, "In this life there is no purgatory; it is either all hell or all paradise, for he who suffers tribulation with patience enjoys paradise, and he who does not suffers hell."

We of our community might express our object in desiring to convert the world a little differently from St. Philip, but essentially, I feel sure, the object stated here is also ours. The object is divine, the method is simple. We want a society of men and women so detached from all that mars their life, and so loyal to the divine in themselves, that they would be austere by reason of the eager and efficient way in which they fulfilled their own duties and tasks, and found time to help others with their burdens, yet they would be serene of mind, and light of heart, because they would find their recreation in the Creator, and their rest in the patient, toiling, sweet spirit of Christ. Everywhere there is need of that simple conversion that makes labour sweet, loyalty a delight, and every joy or sorrow a gate of paradise. St. Philip was a very honest man, and was not deluded by numbers and crowds. He would see whether one did one's spinning well, or whether a servant swept a room or cleaned a window as for God, whether a master thought of his servants as well as of his gains, and as he went about he found the Catholic world greatly in need of conversion, and though many had money and many did work badly and slovenly, they still were not happy. The test of conversion was not in crowds, but in the work of men's hands. Let us not be worried about numbers. I know we are not, but let us not be, but only anxious to find one or two of the needful ten men who shall help to convert the world to austerity, to serenity, and to sweetness. All that the world wants, and all that God wants, is a good, honest worker, open-minded, pure-hearted, patient, cheerful, happy day by

day, creating no needless worries, dangers, troubles, doubts, every hour of the day out of theological things of the past, present, or future, but simply trying the door of heaven to see if it is open for him to-day, and whether God is present to-day; and he will not be disappointed.

Would it not be a delightful world, this converted world? But the world is poisoned by the spirit of anathema. But this very week I read words addressed to a young Wesleyan Methodist unsettled by the strange doctrines in which he was reared; I read words addressed to him by one high in theological position in his world, in which this bitter theologian declines to write one word that would help him to join the ranks of the Unitarians. "He will some day discover," he says, his "terrible mistake," and will be grateful to him for "having refused" to help him to take a step in that direction. So long as such things are, so long as such a spirit as this claims to represent the spirit of Christ, some of us will cling to the name and thing Unitarianism, with all its reproach, as Paul clung to that cross, despised for what it etymologically and historically meant; that glorified cross (for he cast etymology and history to the winds) that was foolishness to Greeks and a stumbling-block to his own countrymen. We shall cling to the new cross because to us it is the coming power of God's salvation and deliverance from the curse of the anathematising spirit. We are not ashamed of our gospel. And we feel, too, that the world is really sighing, like St. Philip Neri, for but ten strong men to bring a happier state of things about, a world at least free, above all things, from the anathema in religion, free from oppression in politics, free from greed in commerce, from cliquedom and ostracism in social intercourse. If the ten great sects would but strive to find one man each entirely detached, and cast their catechisms, their creeds, their shibboleths, their terrible threats of damnation here and hereafter to the moles and to the bats, the sighing world would see some glimmering hope of a foreshadowing of a genuine peace on earth and a genuine goodwill among men.

THE "UNITARIAN FIEND."

SIR,—A reference in one of your "Notes" last week to the Wesleyan prayer against the "Unitarian fiend" may possibly mislead uninformed readers. The original expression had no connection with anti-Trinitarians in this country, but is found in one of Charles Wesley's hymns (No. 443 in the 1831 edition) headed *For the Mahometans*. The second verse described the founder of their religion as—

"That Arab-thief, as Satan bold,
Who quite destroyed thy Asian fold."
In the third verse occurs the "prayer":
"The Unitarian fiend expel
And chase his doctrine back to hell";
and the fourth and last beseeches the
"Three in One and One in Three" to
"Finish the dire apostasy."

Perhaps these quotations may prevent some not unnatural mistake.

Feb. 18, 1908.

W. G. TARRANT.

OUR GREAT PROBLEM.

DISCUSSION.

SIR,—In my letter last week I dealt with the questions of name and organisation. Each of these, in differing degree, is subordinate to the main subject, which is that of

OUR FUNDAMENTAL PURPOSE.

In the case of a historical body, not a mere growth of yesterday, this can best be ascertained by going back to its origin, to the causes which led to its formation, and then noting the factors which have been constantly in evidence, amid changing conditions. Can such be found in the present case? Clearly they can. We shall be pretty safe in saying that the youngest as well as the oldest of our congregations was formed *primarily* for the purposes of worship in spirit and in truth, and the cultivation of the religious life. Had there been nothing more than this, however, probably very few, if any, of our congregations would have come into existence at all, for there were plenty of other churches about, which, in a general way, might all describe their object in the same terms, and certainly none of them would be hostile to it. Why, then, did our founders become separatists, instead of saving themselves a great deal of trouble by remaining in the other churches, where usually there was ample room for them? One answer would not cover all individual cases. Many wanted greater freedom, or could not conform with sincerity, and would not conform with insincerity; some were repelled by doctrines which they could not accept; others were attracted by a fellowship which seemed to offer a larger truth, &c. But whether they began with freedom, and in its exercise were led to revise their previous beliefs, or, on the other hand, they began with a change of belief, one general result followed and has marked our history through gradual, but in the end very substantial, changes of theological belief. That is what is known as the principle of the open trust, the rejection of the idea of finality, the refusal to make doctrinal agreement the condition of religious fellowship.

Some slighting references have been made in the course of the present correspondence to this principle of freedom, which has hitherto been assumed as a matter of course among us. When anyone begins to speak lightly of liberty, it is generally a sign that he has got as much as he wants for himself, and thinks that others have more than is good for them. It would, indeed, be strange if, at a time when there are signs in every other Church from the Roman Catholic downwards (or upwards) of a growing demand for liberty, our group of churches, which has borne its witness to it through evil report and good report, were now in any way to hark back. But I cannot for a moment believe this to be possible. Liberty is the very breath of life to us. It is true that a church cannot live upon liberty alone, any more than an individual can live upon air alone. But just as the advocates of the "Open-Air Treatment" assume that no cure will be effected unless the treatment be accompanied by appropriate food, &c., so do we, when vindicating liberty as the essential condition of a healthy religious life, recog-

nise that it will not, *of and by itself*, create and sustain that life. The open door is of no use unless we walk in. Liberty tied up in a napkin, to be kept spick and span for people 50 or 100 years hence, is of no good to them or to us. It must be put out to use, and improve with using. While, therefore, we are bound to hand on to our successors the liberty we inherited, we are no less bound to exercise that liberty ourselves by speaking and living the truest and best we know; by being as explicit as possible in proclaiming the message given to us.

With most, if not all, of us that message to-day involves a recognition of the pre-eminent place held by Jesus Christ in our religious faith and affection. "Well, then," it is said, "why not organise ourselves on the basis of some Christian dogmatic principle?" As one who cannot find words adequately to express what he feels as to the beauty and importance and helpfulness of the "great chief of faithful souls" in our religious life, I earnestly trust we shall not be misled by a desire for definition in this matter. I remember being told by one whom we all admire that for some years before he left the Church of England, he found it impossible to "preach Christ," and was obliged to treat mainly of ethical subjects, and that it was not until he was unmuzzled and gained his freedom that he was able with a full heart to proclaim the glad tidings. "A tissue of personal affections," devotion to the leader of our faith cannot be put into a definition, which is not needed by those who have them, and will not help those who have them not. If what is suggested were attempted, and produced any result at all, it would only be a deplorable sundering of religious fellowship among many who are really at one in the deepest things of all. To Dr. Martineau in the closing years of his ministry at Little Portland-street Chapel I, like many others, am indebted for the conception of Jesus, and of discipleship to him, which ever since has been an inspiration. But in that congregation, there was at least one, Miss Frances Power Cobbe, who, though in closest sympathy with the revered preacher, was yet unable to accept the Christian label. (In her case it was surely merely a question of label.) On the other hand, it is quite likely that Dr. Martineau's definition might not have satisfied the Rev. J. H. Thom, and yet between those great and noble men there existed the most perfect friendship and association in religious work it has ever been my privilege to know, the indirect influence of which is even yet a great power for good.

No, sir, it is not by such means that we are to satisfy the lack of which we are conscious, and the very consciousness of which may be an indication that we are at the beginning of the way to better things. Let us try for a larger faith—faith in the spirit of God as the guide to earnest men in dealing with their great problem; faith in each other, as partners in a common work, who are making for a common goal.

JAMES HARWOOD.

London, February 17.

SIR,—Can it be seriously believed by anyone that a change of name will attract some of the "hundreds of thousands of Unitarians who have never entered a

Unitarian chapel, and never mean to do so?" Have we no chapel where the name "Unitarian" has been expunged and various others tried, in large populous centres, too? Has any brilliant success attended the experiments? But, you will say, the members of the chapels are Unitarians all the same, and that is why outsiders do not join. If the B. and F.U.A., the National Conference, and an Act of Parliament give us a new name, I venture to say we shall still be technically Unitarians, and shall continue to be so styled by our Trinitarian brethren.

As far as my own experience goes, our name is to-day far from being a term of reproach amongst the laity, and, having lived most of my life out of reach of one of our chapels, I have worshipped and openly spoken with Church people to an unusual extent. It seems to me the contrary is the fact, and that it is the cessation of persecution that is telling against us *as a sect*. We are too fond of talking of the "creed-bound" church. In spite of the creeds, we are by no means alone in moving with the times. Amongst a vast number of Churchmen the prevailing idea of God is much the same as our own, and worship is becoming more and more the higher poetry, "an indefinable aspiration," which finds its most natural *public* expression in beautiful buildings, with beautiful music, and venerated ceremonial. In our own body when there is the money to do it, are not these accessories in a great measure aimed at? But there would be little chance of drawing from the church, in its present tolerant and all-embracing mood, if all our chapels could be so metamorphosed and we were "organised" under any imaginable new name.

ARTHUR E. JONES.

Dawlish, February 17, 1908.

SIR,—I am not sanguine that I shall be able to assist much the discussion on our great problem, but I am impelled to send you a few thoughts that occur to me, the more so that, with the exception of the straightforward, sensible and reasonable contribution from the Rev. C. J. Street, I find little that accords with my own views on the subject, and it may be that in stating my case I am voicing the unheard opinions of others. As a layman and as one born and bred in the Unitarian faith, I have come to hold it precious; to me it stands for freedom, truth, and righteousness, and for the love of God and man. Unitarianism, as I understand it, does not depend on any one "life;" it seeks to find inspiration in all true lives, it sees God in all things and its final aim is goodness and the development of humanity towards perfection.

I, for one, am in no way ashamed of the name; it rightly describes our position as compared with other denominations, it signifies at once our desire for unity and the worship of one God, the Father. If "Free Catholic" recommends itself to the majority, well and good. *Why not test the matter by an individual vote of each member of our churches?* I am perfectly willing to accept Jesus as a religious teacher, I cannot conceive a Gospel more likely than his to regenerate society, but I am convinced that he would be the last to desire himself or any other as an inter-

mediary between the human soul and the God whom he loved and worshipped. I consider that those who are apparently trying to hark back to a semi-worship of Christ are doing both our cause and the future estimate of Jesus a great wrong. Doubtless, many Unitarians ask the question, Why do we hold our services separately from other churches? The answer can only be, that as a body we hold opinions such as I have indicated. Have any of your correspondents tried the experiment of a few visits to orthodox churches? If so, I wonder if they felt as uncomfortable as I did.

With regard to our organisation, I may say at once that I have a great belief in our premier Association from experience. I know the ready assistance that it always gives when required, and as far as I can see, it is fully competent for our needs as a central guide and authority. We are not, as a body, anxious for much over control, we are congregationalists, and desire to conduct our own affairs. Still, if any scheme can be evolved tending to more intercourse between our scattered congregations, such as periodical interchange of preachers or meetings of delegates, I conceive benefit would result. My personal feeling is that all our churches require is a little more individual zeal and enthusiasm of church attendance and a consciousness of the loss it would be to each if deprived of the privilege and blessing of a Unitarian Church to worship in; and may I add, a little more energy towards mission work, spreading the Gospel as they read it, and sharing with others what is so precious to themselves.

Feb. 12, 1908.

E. J. RYMER.

SIR,—I hope this discussion regarding our churches will result in their adoption of the Free Catholic name. It is, as you say in your leading article last week, and as you have so often said before, the name that "exactly describes what they are." I believe its adoption would do much to solve "Our Great Problem," and would enable us to work together in better heart and harmony.

I suppose there is hardly anyone—certainly there is no minister—who is unaware of the diversity of theological opinion existing even in our smaller congregations. This diversity, however, is not always sufficiently realised and reckoned with. Judging from the letters of some of your correspondents, an outsider might be led to suppose that all who worship in our churches hold identical views. But as such is not the case, the fact ought surely to be fully and frankly recognised by us now, for it is vital to the whole question we are considering.

It is true, of course, that the majority of us are Unitarians, some loving the name, and some not loving it. But, as you have pointed out, there are Trinitarians in our fellowship. There are also Theists, some of whom demur to the name Christian. There are a few who describe themselves as Pantheists. There are others who cannot be described by any theological name whatsoever, yet who find in our churches a source of strength to themselves, and a way to service to their fellows.

If I draw special attention to these

differences of belief represented amongst us, it is from no desire to exaggerate them, or even to apologise for them, but simply to show the impossibility of finding one *doctrinal* name that can properly include them all.

Now since there is, and need be, no uniformity of belief amongst us, why should we name our churches Unitarian, and so set up an orthodoxy (however undefined) in our midst, virtually telling those who cherish other forms of faith that they have no rightful place in our inheritance? To do this is surely to follow the time-dishonoured method of sectarian exclusiveness.

But let us call our churches what they really are, **FREE CATHOLIC**—free in thought and catholic in fellowship; then the very name will make it clear that we have all an equal right to feel at home in them, and will, moreover, remind us all to hold our faith, whatever it be, in unity of spirit and in the bond of peace.

J. M. CONNELL.

February 11.

SIR,—Our problem is manifold; it involves many questions which need answering practically, as well as theoretically, if the churches are to live and grow. Mr. Wood sums it up as the problem of our “weakness,” and our discussion, as usual, wanders over a wilderness of matters and fails to concentrate itself on the most vital question of all. In the case of many churches, the weakness is to be seen in the number of members, or the small amount of money raised by them, or the reputation of the church, or its influence in the community. Amongst kindred churches the sense of unity is weak, or not as strong as it should be, and organisation—not for pride, but for fulfilling common responsibilities—is very inadequate. The questions here suggested are important and need to be discussed. But they all point to the fact of “our weakness.” Let us not shirk the plain fact that *we ourselves*, individually in our personal life and collectively in the churches, are weak.

Whence shall come the increase of power? It can only come from God. Let ministers and members give themselves more faithfully to private meditation and prayer. Let the churches give themselves with more sincerity and fulness to the worship of God. It is the object for which they are founded. It is an object quite clear and definite, until sect-names are introduced, and with them the confusion of human limitations and crudities.

People go to a service on Sunday expecting to be worked upon by the religious machinery of the church, preaching, singing, and so forth. If they are not stirred by these things they blame anyone except themselves. Surely they ought to enter the service with the single-minded intention of worshipping. They should think not so much of minister, choir, architecture, books, as of the divine presence. The Quakers, without such external aids, meet in silence and wait upon God. No less must we wait upon Him, and exercise our souls in the activity and receptivity of worship.

In the preaching and missionary work of the churches we have talked much of “our views.” The ideas and purposes

have been treated as our own, not as the burden of a divine mission. The true apostles—not merely the clerical ones—take to heart the words of Jesus, “It is not ye that speak, but the spirit of the Father that speaketh in you.” As the source of the church’s work is divine, so its object is to bring men, not only to better thoughts, but to God himself. Even those members of the church, who have ceased to believe in a divine personality, must admit that a religious life implies more than intellectual conceptions and consists of personal relations and moral affections. The two commandments are greater even than “our views,” and call us to forget ourselves, to receive the better thought as part of the better life, and to render ourselves as instruments of divine love towards men.

At our public meetings and services there has too often been a tone of self-conceit and conscious superiority, alien to the humility of truly religious faith. Our way of encouraging one another is to point to what Unitarians have done in the past, and to attribute the progress of liberal religious thought in the world to Unitarian writings. The only true source of hope and cheerfulness is the knowledge of the divine presence and work in our own souls, and the inspiration of divine love to serve and bless mankind. We need no special meeting for humiliation, but a spirit of humility and devotion at all our meetings. At this time, it would also seem to be fitting that at home and at church there should be earnest prayer for guidance and strength, and reliance on the only giver of life. The welfare of the churches depends entirely on this. Their numbers, their finances, their power to train human character, their power to reform society, all depend upon the moral and spiritual vitality of the members. Increase of numbers and resources is verily important; but first of all, every church must be a body that “increaseth with the increase of God.”

Let us not waste time over names and lesser matters, when the worth and existence of all churches is in question. If they are not alive with love of God and man, and ready to do what that love implies, there will some day be no churches at all, and no need of naming them. Let each congregation fulfil all the duties of a church, as a religious unclerical society, and it will have enough to do. In the real world there are only two distinctive names, “Faithful” and “Unfaithful.” These are not for us to allot, and we can do all needful service in “the church without a name.”

A. LESLIE SMITH.

WE ought to be aware of a subtle danger—the danger of allowing much discussion and even real interest on matters of religion to draw us away from God. Every one will admit that there is at present much interest in religion, much eager inquiry as to Revelation, much anxiety and even pains to know the truth; but that is altogether a different thing from living in personal communion with God, from the constant habit of referring ourselves to his Spirit in all that we think and do, from the feeling that we meet Him face to face, and that our life is in Him.—*John Hamilton Thom.*

EAST CHESHIRE CHRISTIAN UNION.

ANNUAL MEETING.

THE annual meeting was held at Dukinfield Old Chapel on Saturday last, commencing with a religious service at 3 o’clock, conducted by the Rev. E. L. H. Thomas, of Dean-row and Styal, who preached from the text in Genesis xviii. 32, “O let not the Lord be angry, and I will speak but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten’s sake.” The sermon appears in full in our present issue. At the business meeting which followed, presided over by the Rev. E. Gwilym Evans, the annual report, reports from the aided churches, and the treasurer’s accounts, were received and adopted, and ordered to be printed. The report was encouraging, and noted, among other things, the opening of the new church at Ashton, and the course of week-night lectures on “Beliefs and Principles of Unitarianism,” as a new effort at Marple. Annual subscriptions amounted to £70 2s. 6d., congregational collections to £57 1s. 11d., and the treasurer had a balance of £95 in hand. Mr. Leonard New, of Stockport, was elected President for the ensuing year, and the treasurer and secretary, Mr. Walter Hudson and the Rev. B. C. Constable, were re-elected.

Votes of thanks were passed to the officers and committee (special mention being made of the labours of the hon. secretary), and also a vote of thanks to the Rev. E. L. H. Thomas for his admirable sermon.

The following resolution was submitted by the Rev. B. C. Constable, seconded by Mr. E. B. Broadrick, and carried by all standing:—“That this Union desires to express its deep regret at the loss it has sustained in the death of Major Sydney Coppock, one of its most faithful friends and supporters, and to convey to Mrs. Coppock and all her relatives and friends its profoundest sympathy.” Mr. Constable spoke of the great interest Major Coppock had always taken in the Union, and its churches, and stated that it was only three weeks before his death that he sat next to him at the quarterly meeting of the Union, apparently in good health and spirits.

After tea, a public meeting was held in the school-room at 6 o’clock, presided over by Mr. James Kerfoot, J.P.

The Rev. JENKYN THOMAS, the new minister at Glossop, spoke on the subject of “The Defective Link” (not the “missing link”), explaining that, whilst the organisation of our churches is made up of links, the defective link is the lack of union with the Creator. He had not much sympathy with the name “Unitarian,” and complained of the way in which so many of our people liked to be free lances—critics standing aloof. We all needed more consecration of life, and to be touched as with angels’ wings.

Mr. WALTER HUDSON, who followed, compared the subscriptions and collections of six years ago, when he first became treasurer, with those of last year, showing that whilst the former were about the same, the latter had considerably decreased. He made the good suggestion that boxes should be placed at the church doors on one or two Sundays after the annual

collection had been taken for the Union for the contributions of those who had not been present on that particular Sunday.

The Rev. JOHN BARRON, the new minister at Ashton-under-Lyne, next addressed the meeting, and was followed by the Rev. B. C. CONSTABLE, of Stockport, who had been asked to say something about his experiences in America. Before doing so he referred to a subject touched upon by a previous speaker, and expressed the opinion that the declining attendance at churches was by no means confined to our own, and that the causes of it went far deeper than either a matter of organisation or of name. It lay rather in the fact that churches were not sufficiently adapting themselves to the changing thought and conditions of the times, and did not concern themselves sufficiently with the all-absorbing interests of this present life. He then spoke of the remarkable series of meetings in Boston, especially the one on the Sunday night in the Symphony Hall, when addresses were given on the text, "Glory to God in the Highest, peace on earth, and good-will to men," by the Rev. R. T. Slicer, of New York, Dr. Edward Everett Hale, and Dr. Booker Washington.

A vote of thanks to the speakers, to the Dunkinfield friends for their hospitality, and to the chairman for presiding, having been proposed by Mr. A. Slater, seconded by Mr. Councillor Brooks, and carried unanimously, the Rev. E. G. Evans responded, and what were felt to be very successful meetings were brought to a close. Sir W. B. Bowring, Bart., President of the British and Foreign Unitarian Association, was expected to be present, but was obliged to send an apology for absence. The familiar presence of the Rev. H. Enfield Dowson was missed at the meeting, he being away in Switzerland.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LICENSING LEGISLATION.

SIR,—Mr. Lupton's letter is a valuable contribution towards the better understanding of the difference between the "illusory" and the effective time limit.

Whilst it is only fair to say that the experience of cities both larger and smaller than Leeds has been different from that of the bench for which he speaks, it is a fact that in many places real difficulty was felt in the withholding of licences on the ground of non-necessity before the Act of 1904.

And, if all that the proposed time limit did were to end compensation under that Act, as Sir T. P. Whittaker emphatically says, "we should be better without it." It would leave us with poorly-paying licences gone, and licences of increased value remaining. It would suddenly end compensation on a lavish scale, and expect houses to be then closed without any. This time limit, against which Lord Peel warned the nation, on the ground that it was "illusory," would leave the Leeds, and every other, bench in something like a deadlock.

Such experience as Mr. Lupton's constitutes the strongest argument for the enactment of a time limit that will remove, and not increase, manifest difficulty.

The great body of temperance reformers feel that it is absolutely imperative that the shackles of vested interests shall be ultimately broken. Their proposal (and that foreshadowed by the Premier, and more recently by Mr. Lloyd-George) is that the time notice shall end the existing system, with a provision that all retail licences thereafter issued shall follow the model created by Mr. Balfour in order to prevent any growth of vested interests in respect of wholly new licences, provided in Section 4 of the 1904 Act that (a) the licensee shall pay the monopoly value to the State; (b) that any conditions may be imposed upon the licences that the public interest requires; and (c) that a time notice not exceeding seven years shall end such licences.

Whilst the "illusory" limit would hand the State over to comparative bondage, the second limit would in the course of time—necessarily a long time—leave districts free to give effect to progressive restriction and amendment in harmony with the growth of temperance opinion within them.

Under the illusory limit the monopoly values rise; under the true limit those values will gradually sink to zero. Sir Thomas Whittaker and others have pointed out how this real clearing away of all expectancy of removal may be brought about without any serious hardship to the trade.

The *Daily Chronicle*, of Monday, the 10th inst., had an admirable article upon this subject, which all interested in this important subject would do well to read.

THEODORE NEILD, J.P.

Grange Court, Leominster,
February 12, 1908.

SIR,—“The licensing committee cannot doubt that a reduction in the number of licences is desirable in certain parts of the city, where there are a considerable number of licensed houses in close proximity.”

Such, says Mr. F. Lupton, was the report of the Leeds magistrates in January, 1904, in spite of which opinion “between 1872 and 1904 . . . not one licence had been taken away on the ground of non-necessity before the passing of the Act of 1904.”

If this means anything it means that, appointed to issue only such licences as were required in the interests of the public, knowing there were too many, recognising that they ought to be reduced, they deliberately sacrificed the public welfare to that of the licensees for a period of 32 years, and declined to make any reduction until a vested interest in annual licences had been created by law contrary to every precedent for 400 years.

Such tender regard for the privileges of licence-holders; such callous disregard of their duty to the crowded population of the poor, thus compulsorily subjected to multiplied temptations to drink; such continuous preference of financial interest to social well-being, formed

the ground on which a practical freehold was substituted for a speculative investment in an "expectancy" of continued magisterial neglect, and a public monopoly of enormous value thus presented to private persons by the wicked Act of 1904.

It is a startling proof of the need for withdrawal of power from the hands of a propertied magistracy and its transfer to those of the people themselves.

If the Government do not rectify this great wrong by incorporating local option in this year's Licensing Bill they will disappoint the hopes of social reformers, most of whom can only see hope for the cure of the evil in giving to the people of each locality the power to decide how many, or whether any facilities for obtaining intoxicants shall be planted in their midst, thus making the licensing bench what they were intended to be, and what, but for such neglect as Mr. Lupton exposes, they should always have been, servants of the public, not protectors of the trade.

H. G. CHANCELLOR.

2, Upper Hornsey-rose, N.
February 10, 1908.

PROVIDENCE AND THE SPIDER'S WEB.

SIR,—Dr. Mellone's illustration of the Scottish Covenanters screened in the cave by a spider's web is a very late form of a story often told. It has been often told because it is so typical, and it is aptly used in Dr. Mellone's argument; but it may be interesting to recall some of the previous instances. I will copy some here from Frank Cowan's "Curious Facts in the History of Insects, including Spiders and Scorpions."

It is related in the life of Mohammed, that when he and Abubeker were fleeing for their lives before the Coreishites they hid themselves for three days in a cave, over the mouth of which a spider spread its web, and a pigeon laid two eggs there, the sight of which made the pursuers not go in to search for them.

A similar story is told in the "Lives of the Saints," of St. Felix of Nola. But the saint, says Butler, in the meantime had stepped a little out of the way, and crept through a hole in a ruinous old wall, which was instantly closed up by spiders' webs. His enemies, never imagining anything could have lately passed where they saw so close a spider's web, after a fruitless search elsewhere, returned in the evening without their prey. Felix finding among the ruins, between two houses, an old well half dry, hid himself in it for six months, and received during that time wherewithal to subsist by means of a devout Christian woman. (*Lives of the Saints*, I. 177-8; Cf. Wanley's *Wonders*, II. 402.)

In a *Cyclopædia of Moral and Religious Anecdotes*, published by Virtue & Co., I find the following:—"During the awful massacre in Paris, by which so many Christians were removed from the present world, the celebrated Du Moulin crept into an oven, over the mouth of which a spider instantly wove its web, so that when the enemies of the Christians inspected the premises they passed by the oven with the remark that no one could have been there for some days. So easily can the blessed

God devise means for the safety of His servants! The Memoirs of the late Rev. E. White, of Chester, by the Rev. D. Fletcher of Stepney, relate a very similar anecdote of one of the ancestors of that pious and useful minister."

Kirby and Spence, in their *Introduction to Entomology*, tell us that Hogarth, when he wished to produce a speaking picture of neglected charity, clothed the poor's box in one of his pieces with a spider's net; and the Jews, in one of the fables with which they have disfigured the records of Holy Writ, have not less ingeniously availed themselves of the same idea. They relate that the reason why Saul did not discover David and his men in the cave of Adullam (1 Sam. xxiv. 4) was that God had sent a spider which had quickly woven a web across the entrance of the cave in which they were concealed, which being observed by Saul, he thought it useless to investigate further a spot bearing such evident proofs of the absence of any human being.

Akin to these instances, and scarcely less "providential" in their significance, are the stories of Bruce and the spider (told with variations) and of Timour and the ant.

Balham.

GEO. ST. CLAIR.

UNITARIAN LITERATURE.

SIR,—I am desired by the Committee to direct attention to the Unitarian Tracts and leaflets issued by the British and Foreign Unitarian Association. Sixty-three numbers of the new series of tracts have now been published, and twelve of the new series of Unitarian leaflets. Several of these publications have been circulated in large numbers all over the country, and not a few have found their way into distant parts of the world.

There is, at present, wide-spread interest in questions of religion and theology, and Unitarians should be prepared to give inquirers any light and guidance in their power. It is also important that those who are connected with our Churches should be better informed than they sometimes are concerning the principles of Unitarian Christianity.

The Committee will be pleased to forward, on the application of the minister or the secretary of any congregation, a small parcel of tracts and leaflets for careful distribution among religious inquirers.

W. COPELAND BOWIE,
Secretary.

Essex Hall, Essex-street, London,
February 19, 1908.

WE receive but what we give,
And in our life alone does Nature live;
Ours is her wedding-garment, ours her shroud!

From the soul itself must issue forth
A light, a glory, a fair luminous cloud
Enveloping the earth—
And from the soul itself must there be sent
A sweet and potent voice, of its own birth,

Of all sweet sounds the life and element!

S. T. Coleridge.

LITERATURE.

DOCTRINE OF "THE FATHER."*

THIS is a valuable contribution to the discussion of a momentous subject. It is an attempt to replace "the Hebrew conception of Deity" which "has dominated the whole realm of Christian vision and practice," by that of Jesus. God is our Father because he is the giver of life. Only in his self-limitation as Father declared in the life given to His children, including all that have life, can He be known. "The superlative fact of life reveals Him as a true Father." "The Father. The Child. These begin and end all relationship recognised by Jesus. God is both. The Father is both. Jesus is both, being the 'Giver of Life.' Both are indeed potentials in every living being." In the profound and suggestive chapter on "Personality of the Father" we think the author lays too much stress upon what is, after all, a doubtful rendering of John i. 18: "God only begotten." Having stated (on p. 93) that Jesus is "not God to Himself," the author asserts in the same page "He is the only possible God, as a personal objective of worship," a statement which implies that Jesus himself could have no personal objective of worship, though in the same Gospel he is reported to have said, "We worship that which we know." Moreover, when Mr. Allan asserts that "the mental scientist rationalises being, energy, causation, will; but also fails to discern a Personality," we can only wonder what he means by Personality, for we had supposed those were its elements.

The author frequently repeats himself, and his style lacks lucidity; but the book is full of thought, and as a re-statement of the doctrine of the Fatherhood of God, based upon the fact of the Child, it is of signal value.

C. E. PIKE.

SHORT NOTICE.

In his "Sermons and Interpretations," *Jesus Christ the Son of God*, Dr. William Malcolm Macgregor, discourses with easy fluency. Problems of Biblical criticism and New Theology revolts trouble him not, yet some of his statements will challenge contradiction. "Remember," he says, "it was He" (i.e. Jesus Christ) "who made all things, and there is something of himself in all" (p. 266), and in another place he speaks of "Jesus the Creator." Such expressions will puzzle those who "believe in God the Father Almighty, maker of heaven and earth." The Westminster Confession, it is true, ascribes creation to the Trinity, and Dr. Macgregor may prefer that recent document to the Apostles' Creed, but even this is very different from the statement that Jesus made all things; a statement which savours more of Swedenborgianism than of orthodox Christianity. But whatever the heresy may be with which they are tinctured, some of these sermons contain wholesome teaching. The one on "The Geniality of Jesus" is a timely rebuke to long-faced religionists. (T. & T. Clark. 4s. 6d.)

* "The Advent of the Father." By Archibald Allan, M.A., Minister of Channellkirk. (Glasgow: James Maclehose & Sons, publishers to the University. Price 6s. net.)

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bolton: Bank Street.—The annual meeting of the congregation was held on Monday, the 17th inst. Mr. John Harwood presided, and in moving the adoption of the report and accounts for the year, expressed the opinion that the various institutions in connection with both chapel and school had fully maintained their position throughout the year. Notwithstanding exceptional losses by death, removal, or lapse, the membership roll had increased from 449 to 462. The report referred to the fact that, through the kindness of friends, advantage had been taken to purchase a block of nine houses immediately behind the chapel, and a committee was appointed to consider the best way of dealing with them. It was also a pleasure to acknowledge the visit to Bank Street pulpit during the year of a minister from one of the other Nonconformist denominations. Anonymous generosity had enabled an appointment to be made of an assistant minister for two years. During the year the organ alterations had been completed, and the members of the family of the late Mrs. John Haslam had defrayed the entire expense. The report also referred to the fact that preliminary arrangements were being made for the visit of the National Conference in 1909. In the Sunday-school a Kindergarten branch for children had been established, and already had proved a means of greatly increasing the interest and attendance of younger scholars. Separate chairs, sand trays, bricks, and plasticine for models were features of the class method, and there was an average attendance of 27. Teachers numbered 58, and there were 458 scholars on the roll. The various reports and accounts were adopted, and Miss H. Taylor, Mr. T. H. Winder, and Mr. Arthur Kirkham elected to fill vacancies on the committee. Delegates to the Provincial Assembly and the North and East Lancashire Mission were appointed, and other routine business transacted, the meeting closing with votes of thanks to the officers and chairman.

Gateshead-on-Tyne.—On Wednesday, the 12th inst., in connection with the Unity Church Guild of Fellowship, a very able and interesting lecture on "The Talmud" was given by the Rev. B. N. Michelson, minister of the Hebrew Congregation, Newcastle, before a large audience. A very pleasing incident was the unexpected appearance of the Rev. Alfred Hall, the newly appointed minister of the Church of Divine Unity, to whom a most hearty welcome was accorded. Rev. G. A. Ferguson occupied the chair.

Hastings.—On February 12 the annual meeting was held at the Free Christian Church, presided over by the Rev. S. Burrows. Favourable reports were given by the secretary and the treasurer, and a message of goodwill was sent to the Rev. Gardner Preston, in his new sphere of work in Hamburg. A slight deficiency shown in the balance-sheet was cleared off by friends present during the evening. The business meeting was followed by an enjoyable "social."

Hull.—On Friday, February 14, Rev. P. H. Wicksteed addressed a large gathering of the congregation of the Park-street Church and sympathisers from other churches, on the subject of Social Service. He outlined the aims of the National Conference Union for Social Service, of which he is the president. He hoped it would become a bureau of information, readily accessible—a centre to which any church or society making efforts in the direction of social needs could appeal. The address throughout was an inspiration, a call for stubborn, persistent thought, a challenge to activity. Mrs. F. Richardson, an earnest and enthusiastic local worker, was one of the subsequent speakers, who included representatives from the Society of Friends and from the Wesleyan Union.

Manchester: Bradford.—In the series of special Sunday evening services, celebrating the Rev. W. E. Atack's ten years of ministry at the Mill-street Free Church, the preacher last Sunday was the Rev. W. Holmshaw. Tomorrow (Sunday) evening, the Rev. W. Copeland Bowie is to preach.

West Bromwich.—A very enjoyable entertainment was given under the auspices of the

Congregational Society of the Lodge Road Unitarian Church, on Monday night. Mr. W. S. Watts, who presided, moved a very hearty vote of thanks to all who had contributed to the programme, particularly referring to the kindness of the Birmingham friends, and hoping this visit would mark the beginning of closer relations between the group of Unitarian Churches within the area extending from Birmingham to Wolverhampton. Their "splendid isolation" had in the past been very much too pronounced, and had militated possibly against the greater success which might have attended more united efforts. The Rev. F. A. Homer seconded the resolution, and it was carried unanimously.

We may take God and heaven along with us every day, and carry their peace and glory into all the dull and prosaic scenes of earth. If our hearts are expanding in tireless and limitless affections, if we are wedded to a beneficent and holy work, we have already entered the eternal life, and our death will be but a step on and up.—*Thomas Lathrop.*

COME to worship with a filial spirit, not with fear, dread, and gloom; not with sepulchral tones and desponding looks, but with humble, cheerful, boundless trust, with overflowing gratitude, with a love willing and earnest to do and to suffer whatever may approve your devotion to God.—Come to worship Him with what He most delights in, with aspiration for spiritual light and life; come to cherish and express desires for virtue, for purity, for power over temptation, stronger and more insatiable than spring up in your most eager pursuits of business or pleasure; and welcome joyfully every holy impulse, every accession of strength to virtuous purpose, to the love of God and man.—*Channing.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 23.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Mr. C. TATTERSHALL DODD, Evening Subject "G. F. Watts, Painter, Poet, and Preacher."

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7, Mr. R. W. PETTINGER.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. E. W. SMITH.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. H. G. CHANCELLOR.
Sydenham School of Art, Venner-road, 7, Rev. G. CRITCHLEY, B.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worpole Hall, 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. D. ROBERTSON DAVIES.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. JAMES C. HODGINS.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. D. DELTA EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
GUILDFORD, Ward-street Church, North-street, 11, "Faith in Honest Doubt"; 6.30, "Non-Christian Testimonies to Christ." Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton Park, 11, Rev. W. COPELAND BOWIE; 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. EDWIN ODGERS.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. R. C. K. ENSOR, M.A., "The Poor."
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTH.

TAYLOR.—On February 17, at "Sunbeams," Ulleswater-roads, Southgate, N., the wife of Lincoln Taylor, of a son.

DEATH.

HEALD.—On February 18, at Dunham Grange, Dunham Massey, Bowdon, Rachel, second daughter of the late Nicholas and Mary Heald, in her 69th year. Service at Dunham-road Chapel, Altrincham, on Friday, February 21, at 11.30, prior to interment at Bowdon Church at 12.30.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

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Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
Send to WAEDEN for Prospectus.

LONDON SUNDAY SCHOOL SOCIETY.—The Annual Meeting will be held at Essex Hall on Saturday, March 7. Tea and reception at 6.30. Chair to be taken at 7 o'clock by the President, Mr. ION PRITCHARD. The meeting will be followed by a Conference on "The Mission and Message of a Sunday School Teacher," to be opened by Mrs. PAGE HOPPS. All Sunday School Teachers and workers will be welcome. No tickets required.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.



Schools, etc.

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